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S E R M O N

Preach'd before the Right Honourable the

L O R D M A Y O R,

T H E

A L D E R M E N and C I T I Z E N S

O f L O N D O N.

A T T H E

Cathedral Church of St. P A U L, May 29, 1735.

B E I N G T H E

Anniversary of the R E S T O R A T I O N.

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By *W. C R O W E*, D. D. Rector of  
St. Botolph's Bishopsgate, and Chaplain in Ordinary  
to his M A J E S T Y.

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*Publis'd by Order of the Lord Mayor and Court of  
Aldermen.*

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L O N D O N:

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**BELLAMY** Mayor.

Tuesday the Tenth Day of June, 1735.  
and in the Eighth Year of the Reign of  
King GEORGE the Second, of Great-  
Britain, &c.

**I**T is order'd, That the Thanks of this Court be  
given to the Reverend Dr. Crowe, for his Sermon  
preached before this Court, and the Liveries of the  
several Companies of this City, at the Cathedral  
Church of St. Paul, on Thursday the 29th Day of  
May last; being the Anniversary Day of Thank-  
sgiving for the RESTORATION of the Royal Family  
and Government, and that he be desired to print  
the same.



**JACKSON.**

Printed by Order of the Lord Mayor and Court of  
Aldermen.

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PSALM CVII. 43.

*Who is wise, will ponder these things; and they shall understand the loving kindness of the Lord.*

Or as it is in the other Translation:

*Who is wise, and will observe these things; even they shall understand the loving kindness of the Lord.*



THE *Psalmist* does, throughout this whole psalm, very beautifully describe the manifold Effects of God's providence, and, with great variety, display the gracious interpositions of divine power and goodness in the several scenes and circumstances of life. It would be too long to repeat the particulars: I shall only observe, that at the close of each, he inserts a seasonable and affectionate exhortation, to praise and thank God for these his dispensations: *Oh that men*



would praise the Lord for his goodness, and declare the wonders that he doth for the children of men. But as if this were too little, he, in the conclusion of all, sums up the good use we ought to make of this noble argument, the contemplation of divine Providence, yet more fully and comprehensively in the words before us, with which the Psalm ends: *Whofo is wise, will ponder these things; and they shall understand the loving kindness of the Lord. Whofo is wise; that is to say, Whoever rightly understands his duty, and hath a just sense and apprehension of things, accompanied with a virtuous and religious frame of mind (for in this the true scripture-wisdom consists) whofo is thus wise, will ponder, i. e. will duly weigh and consider, will carefully observe, and seriously reflect on these things; meaning such things as he had been just treating of, the various dispensations of divine providence, or the methods by which God governs the world; whether those dispensations be of a private or public nature; that is, whether they concern particular persons only, or involve the welfare of states, and the fate of kingdoms. And of such wise and considerate observers of God's works, he adds farther, That they shall understand the loving kindness of the Lord; i. e. This contemplation will effectually convince them how good and gracious the Lord is, that the Lord is good to all, and his tender mercies over all his works<sup>b</sup>.*

What the *Psalmist* then propounds to our thoughts in these words, is the consideration of God's *providence*, together with the religious use and improvement we ought to make of that consideration. He instructs us in the first place, that the belief of a *Providence* is the very ground and foundation of all true *wisdom*, as well as the first and capital article of religion. Next, that this belief ought always to lead us, as indeed it naturally does, to a careful *observation of God's works*, and to proper *meditation and reflexion* thereon: *Whofo is wise, will PONDER these things.* From both which, will naturally re-

<sup>a</sup> Verses 8, 15, 21, 31.

<sup>b</sup> Psalm cxlv. 9.



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sult a lively sense, and thorough conviction, of God's infinite *goodness* and *love* to his creatures: *They who ponder these things, even they shall understand the LOVING KINDNESS of the Lord.*

These points are plainly contained in the text; and they are also very closely connected with both the *occasion* and the *design* of this solemn *Anniversary*, whereon we joyfully commemorate that great work of Providence, accomplished about the middle of the last century, the RESTORATION of our antient legal government, after it had been some years extinguished among us: So that I shall not, I hope, be thought to deviate from the purpose of this day, if I enlarge somewhat on the points before-mention'd.

The supposition of a Providence, that is, of a divine invincible power that rules in the universe, ordering and disposing the course of events, is of absolute necessity to the very nature and constitution of things. For we may as well conceive a *body* to think and act, and to perform all the functions of a rational intelligent being, without a *soul*, to inspire and conduct it; as we can conceive this material, complicated frame of things, the world, to subsist as it does without an almighty *Spirit* to inform and animate it, to direct its motions, and actuate its powers. The truth is, the *providence* of God flows so necessarily from his existence, that if we allow the one, we cannot but acknowledge the other; because the same reasons do, in effect, prove *both*. 'Tis true; God is absolutely perfect in the enjoyment of himself, antecedently to all other being: yet, since he thought fit to communicate his happiness, how can he be unconcerned for the work of his own hands? If it be deemed monstrous and unnatural in *earthly parents* to be void of care and affection for their offspring, can we suppose this of *the great parent of nature*? Or can it consist with the *goodness* of our heavenly Father; that goodness which at first induced him to create, afterward to leave the Lord of his creation, whom he had so bounteously endowed, at all adventures, exposed to blind chance,



chance, or an unrelenting fatality; with an insensibility like that of the Ostrich, as Job gives us her character, *Which travaileth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is harden'd against her young ones, as if they were not hers; her labour is in vain, without fear: But the reason follows, viz. Because God hath deprived her of wisdom, neither hath he imparted to her understanding.* Far be it from us then to entertain such unworthy sentiments of the supreme Being. To say the truth, the divine existence and providence are inseparable.

For as we cannot discern that there is a God at all, without discerning him at the same time to be the Creator of the world; so his creation will naturally include his preservation of it too; since preservation is nothing else but (as some have justly termed it) a kind of continued creation; and since the same power which gave birth and being to things, seems as necessary, every whit as necessary, to support and continue them. Or, admitting that any thing could subsist without the immediate, actual concurrence of the Deity; still this would be owing, not to any independent power, originally inherent in the thing it self, but purely to that force and energy, which the divine hand first impressed upon it at its creation, in what measure and degree he judged expedient. And therefore, certainly he, who is allowed to be the cause of all causes, and the principle of motion in every being; he, who communicated and determined their respective powers and capacities, must needs have reserved to himself the superior power, the privilege or prerogative (as I may term it) of suspending, diverting, or any way overruling their agency, so as may best serve his wise purposes; which can never be served at all, unless we suppose all events to be under his inspection, and all counsels to be subject to his pleasure: Otherwise God, by creating the world, might be



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said to have hamper'd himself, and (if I may be allow'd the expression) to have ty'd up his own hands. The very supposal of a Deity then does necessarily infer a *Providence*: since the world can no more be preserved or govern'd by chance, than it could at first be *formed* by it; and the same divine wisdom and power which were requisite to the one, are altogether as requisite to the other.

And accordingly they who have attempted to account for either the existence, or the disposition of things from the principles of *fate*, or *necessity*, or I know not what blind *concourse* of *matter*, or indeed from any principle whatever, exclusive of *Divine Providence*, have run into the most palpable absurdities, and contradictions, and been entangled in such a labyrinth of difficulties, as they were never able to extricate themselves from, without recurring to a Deity, and taking the friendly clue of a *Providence* for their guide and conductor. Hence we find the notion of a *Providence* to have been, in a manner, as universal as that of a Deity itself; and that all the pretenders to wisdom of the fore-mentioned stamp have been condemned by the sober and considerate part of mankind as guilty of the grossest folly. For, however their wild schemes might prevail for a season, and find a few patrons and abettors among persons of a visionary sceptical turn of mind on account of their novelty (of which most men are but too apt to be fond;) yet were they so far from being lasting, that they were indeed generally exploded almost as soon as broached.

And as the doctrine of a providence hath such a strong foundation in reason; so is it forcibly confirmed to us by holy scripture: for the scriptures give us Christians such clear and explicit notions of this great truth, as leave us utterly without excuse, if we fail to have a just sense and persuasion of it. For they every where inculcate God's general care and superintendency over the world, that as he made, so he also preserves and governs it: They teach us, that God is a pure and almighty Spirit, that pervades, and is intimately present



to, every part of the universe; that *of him, and through him, and to him, are all things; and by him all things consist*: That *in him we live and move, and have our being*: That *all things continue according to his ordinance; for all things serve him*, i. e. are subject to his power, and guided by his will: That *the eyes of the Lord run to and fro throughout the whole earth*<sup>d</sup>; and are in every place beholding the evil and the good<sup>e</sup>. That not so much as a sparrow falleth to the ground without our heavenly Father; and that *the very hairs of our head are all number'd*. More particularly, the scriptures assert God's universal sovereignty, and that he is the absolute disposer of empire and dominion; For they represent the whole world as one vast kingdom, of which God is the supreme monarch; telling us, that the Lord Jehovah is the king of all the earth; that *the most High ruleth in the kingdoms of men, and giveth them to whomsoever he will*: That *the kingdom is the Lord's, and he the governor among the people*: That *he is the judge, the arbiter, of nations*, and with an unquestionable authority, *putteth down one, and setteth up another*. With more of the same kind. — And for the effecting of these, and other his wise and important purposes, the great governor of the universe hath variety of dispensations, and exerteth his providence in different ways: He hath all the powers of nature at his beck, and, as the scripture phrases it, *turneth them round by his counsels; that they may do whatsoever he commandeth them upon the face of the whole earth*. He *causeth them to come, whether for correction or for mercy*<sup>f</sup>. God hath both very gentle and very severe methods to make men fear before him, and be sensible that *there is a God who judgeth in the earth*; and whenever he finds the former of these prove ineffectual, he doth then (though unwillingly, always, and not till then) have recourse to the latter. This the scripture teaches us to have been his constant way of dealing with his chosen and peculiar people, the children of Is-

<sup>d</sup> 2 Chron. xvi. 9.<sup>e</sup> Prov. xv. 3.<sup>f</sup> Job xxxvii. 12, 13.



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rael. And, I think, I may venture to say, this hath been very much his manner of dealing with us too. We have had, at least, for the space of a century past, an almost continued series of either judgments or mercies in an alternate succession: As if the Spirit of God strove by all means possible, to bring us to repentance, and a right disposition; sometimes awing us with severity, sometimes softening us by lenity; sometimes terrifying us with his displeasure, at other times winning us by his goodness. And if we remain incorrigible under both these dispensations, if neither God's judgments will affright, nor his mercies lead us to our duty; we are justly given over as reprobate and incurable: and God may deservedly say of this Church and Nation, as he did of the Jewish; Judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste: it shall not be pruned, nor digged, but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it<sup>a</sup>. But to proceed:

'Tis by no means enough in general, thus to acknowledge God's providence, if, notwithstanding that, we are so stupidly thoughtless and inadvertent, as not to observe its dispensations and effects: Wherefore the text tells us, *Whofo is wise, will OBSERVE these things*. God doth his works with an intention that we should observe and take proper notice of them. Hence our Psalmist; *The works of the Lord are great, SOUGHT OUT of all them that have pleasure therein. His work is worthy to be praised, and had in honour<sup>b</sup>*. And again; *The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance<sup>c</sup>*. And once

<sup>a</sup> Isa. v. 3, 4, 5, 6.

<sup>b</sup> Psal. cxi. 2, 3.

<sup>c</sup> Psal. cxi. 4.



more; O come and behold the works of God, how wonderful he is in his doing toward the children of men<sup>k</sup>.

'Tis an affront to our maker, and great benefactor, to be regardless of what he does; and therefore we find, that this neglect passes in scripture, under the severest censure. Thus the Psalmist; *Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up*. And the prophet Isaiah denounces a *Woe* against men of this supine and negligent spirit, *who regard not the works of the Lord, neither consider the operation of his hands*<sup>m</sup>. In truth, the works of God are the very theatre of wisdom, the theatre whereon it is to display it self; they are its proper province, its best and worthiest subject, its true and perfect entertainment. For God hath made all his works in wisdom, in the most perfect wisdom; and therefore these are the school from which we must learn it. O Lord, how manifold are thy works! in wisdom hast thou made them all<sup>n</sup>! They are the wondrous works of him who is perfect in knowledge.

But farther: Neither is it enough barely to observe the works of Providence; the text calls upon us to ponder them: *Whoso is wise, will PONDER these things*; that is, he will consider them with attention and seriousness; he will lay them closely to heart, as things of the utmost moment and concern to him. Observation is of no worth, but mere idle, empty amusement, unless it produce proper reflexion. This is its true end and use. They therefore that are truly wise, will not only observe, but ponder God's providential acts; that is, will frequently ruminate upon them in thought, and revolve them in their minds; will, as 'tis expressed in *Job, Hearken, stand still, and consider the wondrous works of God*<sup>p</sup>; will study their nature and tendency, their purpose and design; weigh well the exceeding value and importance of

<sup>k</sup> Psal. lxxvi. 2.

<sup>l</sup> Psal. xxviii. 5.

<sup>m</sup> Isa. v. 12.

<sup>n</sup> Psal. civ. 24.

<sup>o</sup> Job xxxvii. 16.

<sup>p</sup> Ib. ver. 14.



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them, and draw such useful lessons of instruction from them, as may both improve their reason, and regulate their conduct. And this again the Royal Psalmist hath recommended to us by his own example and practice. *I MEDITATE on all thy works; I MUSE on the work of thy hands*: Or, as it is in the other translation, *I EXERCISE my self in the works of thy hands*: as much as to say, I make this my business, the main study and employment of my life. And again, *I will remember the works of the Lord, and call to mind thy wonders of old. I will meditate also of all thy works, and talk of thy doings*.

Now such a due observation of, and serious reflexion upon, the dispensations of divine providence, will, in the last place, bring us to a just sense and lively apprehension of the divine goodness. This is the last particular in the text: For so the Psalmist declares, that *they, who thus wisely ponder these things, even they shall understand the LOVING KINDNESS of the Lord. Even they*: ~~as if~~ As if he had said, *They, and only they, shall understand it*. For those who grossly neglect this duty, those who are not careful and serious observers of God's doings, and ponder them in their hearts, will naturally be tempted, either absolutely to forget God, or else to form false and unbecoming notions of him: to conceive of him either as an indolent, unactive being, regardless of what is done here below; or else as a cruel and vindictive one; one, who wills not the good of his creatures, but hath made all men for nought; hath made them either the objects of his vengeance, or mere monuments of his power. Whereas wisdom, true wisdom, the same that leads us to consider the acts of a divine power, will also as certainly convince us of his goodness; will teach us, that God is a most gracious and beneficent being, of tender mercy and loving kindness, whose compassions fail not; who has no pleasure in the death of a sinner; desires not that any should perish, but would have all men to be saved, and come unto the knowledge of the truth.

<sup>a</sup> Psal. cxliii. 5.

<sup>r</sup> Psal. lxxvii. 11, 12.



who first created man for this very end, viz. that he might be happy for ever; and, after he had by his folly, wilfully forfeited all title thereto, restored it to him again in the most astonishing method. This is the idea, this the image which the scriptures give us of God; and this is highly evident and conspicuous in all his works. The several effects of God's providence are also so many instances of his *goodness*. *The earth is full of the goodness of the Lord, even as the waters cover the sea*. The divine goodness is an inexhaustible overflowing fountain, that sends forth continual streams of beneficence, which incessantly enrich and refresh every corner of the universe. To say the truth, *goodness* is what we conceive to be the prime attribute of the divine nature, and that which alone endears all the other attributes to us, rendering them truly amiable and adorable. For could we suppose them destitute of *goodness*, they would not excite reverence but *terror*; they would not appear lovely, but *formidable*; they would be the objects of no resentment or affection in us, but *fear*, and fill the mind with horror and astonishment. For what indeed (if we reflect) what are *infinite wisdom*, *infinite power*, *eternity* and *immensity*, suppose we take away all *goodness* from them, but so many *infinite evils*, immeasurable, interminable, without bounds, and without end? — But it is impossible that God should be such a being; and the suspicion can arise in none but such as are strangers to his Providence, and never reflect on the wonders he doth for the children of men. For these demonstrate the contrary, these verify what the author of the book of *Wisdom* observes, that *God's power is the beginning of RIGHTEOUSNESS*; and *because he is the Lord of all, it maketh him to be GRACIOUS unto all*.

And now these thoughts, which the text hath suggested, and which I have thus far pursued, do very naturally lead



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to the happy occasion of our present meeting, calling upon us to reflect on one of the most signal and surprizing transactions of divine Providence that either our own, or, perhaps, any other history can furnish. I call it a transaction of *divine Providence*: for sure, unless we place the final resort of all there, the distinctions of this day are no better than an hypocritical pomp, and a solemn mockery of God.

Never did any blessing come more seasonable, more earnestly covered, or preceded by so much evil to heighten the relish of it, as the RESTORATION. We had run through a long and romantic scene of folly and madness, of hypocrisy and dissimulation, of cruelty and treachery, of oppression and violence, of blood and desolation, of distraction and confusion, of misery and ruin. Never, sure, did the extremes of tyranny, anarchy, and a wild enthusiastic spirit shew themselves in a greater degree, or rage with greater fury. Both Church and State were reduced to the lowest ebb, and without the least prospect of deliverance. For now upwards of twenty years we had so habituated the nation to these circumstances, and confirmed them in this disposition, that they had, in a manner, lost all sense of their former state, and were become inured to their *yoke of bondage*. Several attempts had indeed been made, from time to time, to restore the King and the ancient government; but they had all proved abortive and unsuccessful.

Some were intimidated by the difficulties that must necessarily attend such an undertaking, for which they were no ways provided; some, by the jealousy they had of one another; more by the terror of their present masters; and the greater part of all, perhaps, from an apprehension of the consequences that must follow upon such a change, and the violent measures it would occasion; that it would rip up old sores, and that many, very many, might be called to account, and obliged to give back what they had unwarrantably got possession of: and this might make the generality of the nation sick of new enterprizes,



terprizes, and choose rather to acquiesce in the state they were in, however grievous, than to run fresh risques and hazards.

Thus all hopes of a restoration were, in a manner, extinguished, and the usurpation seemed to be effectually establish'd. But in the midst of all this impotency, God was graciously pleased to shew himself, and make his power known. And it seemed a fit juncture for his so doing, when all human means failed to check the pride of arrogance, and quell presumption: for we might otherwise have thought, that *our own power and might, and the strength of our own arm, had gotten us this wonderful victory*. Wherefore, when we looked, and there was none to help, and wondered that there was none to save; God's own arm brought salvation, and his mercy restor'd us: He, in whose hand are all the hearts of men, and who turneth them as the rivers of water, whithersoever he pleaseth: He, by a sudden and instantaneous influence, bowed the hearts of all the men of Judah, as the heart of one man; so that they sent this word unto the king, *Return thou, and all thy servants*<sup>u</sup>. He restored us in the same miraculous manner, in which he represents the restoration of the Jewish state to the prophet *Ezekiel*<sup>x</sup>, viz. as a restitution of dry and lifeless bones to their vital union in the body. For, after we had been long dead in our trespass, and lay, as it were, buried in our miserable confusions, in the ruins of our church and state, God vouchsafed us a resurrection: When our antient constitution was become a lifeless trunk, broken and dissolved; God restored its shatter'd parts, and reunited them again in the body politic, inspiring into it its former health and vigour.

I know, indeed, and am sensible, that in a general way of speaking, and even in the language of scripture, all events whatever are ascribed to God, i. e. either to his direction, or, at least, permission, as he alone supports second causes, and enables them to produce their several effects. But sure there are

<sup>t</sup> Isa. lxiii. 5.

<sup>u</sup> 2 Sam. xix. 14.

<sup>x</sup> Chap. xxxvii.



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cases wherein God *makes bare his arm*, as the scripture terms it, and wherein the finger of divine Providence is so eminently display'd, that *all men may say, This hath God done, and perceive that it is his work.* As when the *causes* are utterly disproportionate to the effect produced; when success is beyond all expectation, and exceeds all the known measures and probabilities of reason; and when it extends to consequences which we could not foresee; or if we could, and had attempted to provide for, we might more naturally have obstructed than promoted. It does not become us, indeed, to be *positive* in this matter, nor to presume to determine precisely the characteristics of a Divine interposition; and yet there may certainly be something so peculiar in the *nature*, the *tendency*, the *circumstances*, and the *time* of an event, so extraordinary in the *manner of its accomplishment*, as well as the *success* and *issue* of it, as may enable us to judge, with some confidence, whether it be God's *special* act, or whether it be imputable to mere natural powers, acting under the influence and concurrence of his general Providence only. Thus in the case before us; there seemed to be in the great and signal event which we are now commemorating, no ordinary means adequate to the end proposed; but, on the contrary, all appearances were, to the last degree, unpromising. There was neither force at home, nor expectation of any from abroad, sufficient to effect a restoration; but rather insuperable impediments in the way of either. And the opportunity, or season which promised most, *viz.* at the death of the *Protector*, was now quite lost and over.

Who then was able to unite so many different sects and parties into which the kingdom was divided, or rather, I may say, *crumbled*, and make them conspire in the same design, when they were as averse almost to one another, as they were to the King's cause? — Who could reconcile such contending interests, sooth such jarring passions, allay such fierce animosities, remove such rooted prejudices, soften such obstinate averfions? who, I say, but he, *that maketh men to be of one mind in an house* (however fore-ly



ly divided against it self?) who can quell the fury of civil dissension, still the noise of its waves, and the madness of the people? Above all, when we reflect on the sudden and surprising manner in which this revolution was brought about, without any noise, hurry, or confusion, without war or bloodshed, or so much as a struggle; much less those violent shocks and convulsions that almost constantly attend such mighty changes in government: when, I say, we reflect on all this, we must needs acknowledge it to be *God's doing, and it is therefore marvellous in our eyes.* When the Lord thus turned again the captivity of our Sion, our forefathers were like unto men that dream; they did little more than stand still, and behold, with astonishment, the salvation of God; a salvation so far beyond what they looked for, that both themselves and neighbours were amazed at the strangeness of it.

There is no doubt but the joy on this occasion, the joy of this day, was as great and sincere as heart could conceive; and as universal too, as a public joy can well be. For if *health* be desirable to the sick, *liberty* to the captive, and a *recall home* to those that have been in a long and irksome exile; we had all these grounds of rejoicing. Liberty had been long a stranger to our Isle, and we were enslaved to the worst of tyrannies, that of a popular frenzy and licentiousness. The nation had been in a violent *calenture*, and lain a long time sick of the feverish disorders of a distemper'd state: our body politic resembled the *Jewish*, described by the prophet *Isaiah*: *The whole head was sick, and the whole heart faint; from the sole of the foot, even to the head, there was no soundness in it; but wounds and bruises, and putrifying sores; for they had not been closed, neither bound up, neither mollified with ointment*<sup>v</sup>. Nay, we underwent a kind of banishment in our own land, and were a sort of exiles at home; for our antient constitution was banished, and we subjected to a government wholly foreign and strange to us.

<sup>v</sup> *Isaiah* i. 5, 6.



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'Twas, indeed, very hard to say *what kind* of government we were under; it shifted its shape, and changed its face so often: insomuch that some have reckon'd up no less than ten forms, or modifications of it, every new one naturally undermining and driving out the former. Such unquestionable reason had our forefathers to rejoice at this seasonable and unexpected turn of affairs, this visible effect of divine Providence: for sure the admirable frame and disposition of the world does not more strongly demonstrate the Godhead, than some events that happen in it do an over-ruling Providence.

But how did our forefathers express the sense they had of this joy? how did they behave under such a wonderful occurrence? what returns did they make to God for so inestimable a blessing? — Alas! this is a melancholy enquiry indeed, and we should, I fear, give but a sad account of it, if we were to pursue it far. The nation were, it seems, so intoxicated with their joy, that it carried them into all the quite contrary extremes, to what they had been in before: both Prince and people gave themselves up to a life of pleasure and licentiousness, and ran greedily into all the excesses of riot and debauchery. They seem'd to think they could not possibly be too loose and libertine in their behaviour, because those before them had been so stiff and precise; and threw away, at once, the *power* of godliness, because the others had so grossly abused the *form*.

And how much better (to bring this reflexion home to our selves) how much better, I beseech you, are we? — Does not the same spirit of luxury and excess, reign among us too? Does not the same, nay, if possible, a still greater spirit of profaneness, irreligion, and uncontrouled libertinism distinguish the present age? for, because the generation we have been speaking of, made religion a mask and cloak of wickedness, we seem disposed to pluck off that very mask, and fairly profess *none*. Then we run such lengths in *unchari-  
table*ness, and the spirit of *faction* is risen to that hight among  
us,



us, that we cannot be easy under the best of governments, (that very government, which is the consequence of what we this day thank God for so wonderfully restoring to us): I say, we cannot be easy under this, but are ready to obstruct and revile a just and mild administration, under which we enjoy the utmost plenty and security, and are supported in all the blessings of peace, while our neighbours, almost universally, are wasted and harassed with the miseries of a devouring war. Ungrateful people as we are! to whom may be apply'd that question of *Moses*, *Do ye thus requite the Lord, O foolish people and unwise*? I know not where these things will end; only, one thing I am sure of, it concerns us seriously to consider and lay to heart the admonition which God gave the Church of *Ephesus*: *Remember from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent*.

To conclude: What results from this discourse, as well as from the end and design of this solemn Anniversary, may be comprized in these two short articles.

*First*, That we possess our minds with a lively and affecting sense of *God's providence*; be ready always to acknowledge his hand in whatever befalls us; and accordingly be thankful for the blessings, and penitent under the evils, which he at any time sends upon us. 'Tis the want of this disposition that occasions atheism and irreligion in the world.

And next, That we learn to set a just value upon *good government*, as that which is the very bond of all society, and the security of whatever we possess valuable in life. The health of the community affects us in much the same manner as the health of our bodies; I mean, not only as equally necessary to us, but in this farther respect likewise, that we are apt to overlook the blessing, because it is common; and

<sup>a</sup> Deut. xxxii. 6.

<sup>a</sup> Rev. ii. 5, 6.



Lord Mayor, &c. on the 29th of May, 1735. 19

feldom feel its value, but in its loss. Wherefore, in order to enhance the value, we should reflect seriously on the loss; to quicken our regard to the government we are now blest with, we should call to mind how much our forefathers suffer'd thro' the want of it, and spend a thought, at least, on the distractions and miseries which this auspicious day so providentially put an end to. A day which comes recommended to us with this farther endearment, that it paved the way for our *present happy establishment*; without which, 'tis more than probable, we had, long before this time, been in the very dregs of slavery, and groaned under the yoke of some tyrannical usurper or oppressor. Let us then, at last, learn to know our own happiness, and be, at least, *content* with what is so much the *envy* of all our neighbours, and what can never be lost or endanger'd otherwise, than through our own unaccountable folly and perverseness.

*God grant we may all of us attend, in this our day, to the things which belong to our true peace, before they are hid from our eyes.*

F I N I S.





Lord Mayor, &c. on the 20th of May, 1757.

scarcely feel its value, but in its loss. Whetstone, in order to enhance the value, we should reflect seriously on the loss; to quicken our regard to the government we are now held in, we should call to mind how much our forefathers suffered in the want of it, and spend a thought, at least, on the distresses and miseries which this auspicious day so providentially put an end to. A day which comes recommended to us with this further endowment, that it paved the way for our present happy establishment; without which, as more than probable, we had, long before this time, been in the very dress of slavery, and groined under the yoke of bondage. A day which, as such, is a day which, I am sure, is known to all our neighbours, and what can never be lost or endangered otherwise, than through our own unaccountable folly and perverseness.

God grant we may all of us stand in this our day, to the things which belong to our peace, before they are hid from our eyes.

F. I. M. V. 2.







Lord Mayor, Sec. on the 10th of May 1755

scarcely feel its value, but in its loss. Whence, in order  
to enhance the value, we should reflect seriously on the loss; to  
quicken our regard to the government we are now blessed with  
we should call to mind how much our forefathers suffered from  
the want of it, and spend a thought, at least, on the diffi-  
culty and intricacy which this ambitious day to providenti-  
ally put an end to. A day which comes recommended to us  
with this farther endowment, that it paved the way for our  
present happy establishment; without which, as more than  
probable, we had, long before this time, been in the very  
dregs of slavery, and groined under the yoke of some tyran-  
nical master or oppressor. Let us then, still, learn to know  
our own happiness, and let us, content with what is to  
much the envy of all our neighbours, and what can never be  
lost or endangered otherwise, than through our own un-  
countable folly and perverseness.

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God grant we may all of us stand in this our day, to the  
things which belong to our place, before they are hid  
from our eyes.

F. I. M. V. 2.



